The Reality *of* Lineage

The Accepted Discourse Regarding the Purity of the Prophetic Lineage ﷺ

Hakīm-ul-Ummat Muftī Ahmad Yār Khān Na'īmī رحمة الله

Translated by Shahid 'Ali Naqshbandi

The Accepted Discourse Regarding the Purity of the Prophetic Lineage صلى الله عليه وآله وسلم

—

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Ḥakīm al-Ummat Muftī
Aḥmad Yār Khān Na'īmī
رحمه الله

Propagated Under the Supervision of
Mawlānā Sayyid Muḥammad 'Abd al-Qadīr Ḥusaynī Nūrānī
Pāshāh رحمه الله – Founder & Head of Jāmi'ah Anwāriyyah
Ḥaydarābād India

Translated by
Muftī Shāhid 'Alī

The Accepted Discourse Regarding the Purity of the Prophetic Lineage صلى الله عليه وآله وسلم – The Reality of Lineage

English translation

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Shahid.ali1203.sa@gmail.com

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In the name of Allāh Most Merciful & Compassionate

We praise Him and we send blessings and peace upon His Noble Messenger and upon all his descendants and all his Companions.

Foreword

Dear readers! Allāh be praised.

The present book **al-Kalām al-Maqbūl fī Ṭahārati Nasab al-Rasūl – The Accepted Discourse Regarding the Purity of the Prophetic Lineage صلى الله عليه وآله وسلم** was authored by Ḥakīm al-Ummat Ḥaḍrat Muftī Aḥmad Yār Khān Naʿīmī رحمه الله.

It is a torch of guidance for the entire Muslim ummah upon the nobility of Prophetic Lineage صلى الله عليه وسلم and is also a comprehensive refutation of false beliefs and notions upon this matter. The very circumstances which necessitated the writing of this book have arisen again to necessitate the republication of this work.

It is obligatory upon the people of truth that whatever heresies become prevalent in their era, and the level to which they spread, must be countered at the very same level. For this very reason, this servant of Ahl al-Sunnah wa'l-Jamāʿah has propagated this work.

It is my habit to be like an alert, ever-ready, wakeful and armed soldier, standing guard to protect the frontiers of his country. Thus I declare an intellectual war upon every opponent attacking the true creed of Ahl al-Sunnah wa'l-Jamāʿah, every insulter of the Messenger صلى الله عليه وسلم and every enemy of this religion. By the grace of Allāh تعالى the Jihād of the tongue and pen is in full sway, to the utmost of

my ability, notwithstanding a shortage of means and an overburdening of preoccupations.

One endeavour of this kind is the propagation of the present book on **Ḥaqīqat al-Nasab – The Reality of Lineage.** It is hoped that its publication will shut the door upon all the questions and objections raised every so often in various gatherings by short sighted and ill minded people who denigrate the honour and rank of the Sādāt Kirām.

One can never deny the importance of having Īmān, along with performing good deeds, as this has been repeatedly emphasised in the Qur'ān and Sunnah. It is also true that human honour and nobility is connected with piety and one's own greatness cannot be established merely due to the works and achievements of one's forefathers and ancestors. This becomes apparent in the following couplet of Ḥaḍrat Jāmī رحمه الله,

"You are a servant of love so leave out lineage O Jāmī!
Because on this path so-and-so son of so-and-so means nothing!"

However that honour and nobility possessed by the Sādāt Kirām through their lineage is not waived due to leaving of good deeds. The people of knowledge understand that deeds are determined by the Sharī'ah. If deeds falls sort then honour and nobility is lost.

However the lineage connected to the Blessed Prophet صلى الله عليه وسلم, this connection remains in the state of Īmān and does not disconnect even on the Day of Judgement. Just as the Prophet صلى الله عليه وسلم stated,

"On the Day of Judgement all blood and in-law relations will be cut off except for my blood and in-law relations." [Radd al-Muḥtār in the First Volume, Chapter of Bathing the Deceased]

Such a blessing and excellence cannot be attained by any non-Sayyid in any manner, regardless how pious he may be. If a Sayyid is pious then it is like the icing on the cake. It is such a double excellence which a pious non-Sayyid can never attain.

It is not befitting for a non-Sayyid, due to his good deeds, to deem himself an equal to a Sayyid and to claim a share in the excellence of lineage.

It is also totally incorrect for a Sayyid to stain his crown of excellence by not performing good deeds and to deem himself as exempt from the teaching of the Noble Prophet صلى الله عليه وسلم, who thus encouraged Ḥaḍrat Fāṭimah the Part of the Messenger رضي الله عنها,

"Fear Allāh O Fāṭimah! Perform the obligation of your Lord and do the work o f your household." [Abū Dāwūd]

Finally I request those who gain blessings from this book to not weaken in the matter of honouring and respecting the Sādāt Kirām and to spread this message everywhere that, as the Poet Iqbāl رحمه الله stated,

"Be silent O heart! Crying in a filled gathering is not good!
Reverence is the first etiquette among the etiquettes of love!"

Written by the servant of Ahl al-Sunnah:

Sayyid Muḥammad 'Abd al-Qadīr Ḥusaynī Nūrānī Pāshāh رحمه الله – Founder & Head of Bāb al-'Ilm Jāmi'ah Anwāriyyah Educational Society Ḥaydarābād India

16/04/1999 CE

Question

What do the scholars of religion state regarding the matter of Zayd who asserts that all lineages and tribes are equal in Islām. None is superior above the other. Therefore a Sayyid, Pathān, Thaylī (oilman), Nāī (barber) and Dhobī (launderer) all possess equal rank. Superiority is determined by piety and not lineage. He also asserts that the pious father or grandfather of anyone is of no benefit. Only one's deeds are of benefit.

Furthermore he presents this Āyat,

"And We have made you into various nations and tribes so that you may recognise one another. Indeed the most honourable of you in the sight of Allāh is the most pious of you." [49:13]

Moreover the Prophet صلى الله عليه وسلم stated,

"O Fāṭimah! I cannot benefit you anything against Allāh تعالى." [Ṣaḥīḥ Muslim]

On the contrary, 'Amr asserts that a Sayyid belongs to the most superior of all households and that descendants of the pious certainly benefit from the good deeds of their forefathers. Whose statement is correct? Please clarify and attain reward.

Answer

In both these matters the statement of 'Amr is true and the statement of Zayd is incorrect. The lineage of Ḥaḍrāt Sādāt Kirām (Noble Descendants of the Prophet صلى الله عليه وسلم) is higher and superior to other lineages. Also the good deeds of pious believers will definitely benefit their descendants إن شاء الله تعالى. Both these matters are proven from Qur'ānic Āyats, authentic Ḥadīths and logical reasons.

Qur'ānic Āyats on the Excellence of Noble Lineage

(1) **"And those who had faith, and whose descendants followed them with faith, We have joined their descendants with them and have not reduced anything from their deeds."** [52:21]

Therefore the believers who are descendants of the Prophet صلى الله عليه وسلم will be with him on Judgement Day إن شاء الله تعالى.

The honour of the lineage of the Sādāt Kirām is proven by this and the benefit from the deeds of the pious is also understood.

(2) **"Say, 'I do not ask you any wage for Prophethood, except that you love my close ones.'"** [42:23]

One of the explanations of this Āyat is that, **"Due to my right, have love for my loved ones and close ones."**

It is understood that it is compulsory to love the Sādāt Kirām who are close ones and descendants of the Prophet صلى الله عليه وسلم. Others are not like this in status.

(3) **"And know that whatever spoils of war you gain, then a fifth of it belongs to Allāh and His Messenger, and to his relatives, the orphans and the destitute."** [8:41]

It is understood that during his blessed era, the close relatives of the Prophet صلى الله عليه وسلم had a separate share from the one fifth of spoils of war.

Rather according to Imam Shāfi'ī رحمه الله, even today Sayyids will gain a share of this fifth. Others do not possess this honour.

(4) **"And the father of these two orphaned children was pious. Thus your Lord willed that they both reach maturity and take their treasure."** [18:82]

From this Āyat it is understood that two orphans were shown mercy by Allāh because their father was a pious man. It is understood that the pious deeds of the pious are a means of benefit for their children.

Hence the pious deeds of the Prophet صلى الله عليه وسلم will definitely benefit the Sādāt Kirām.

(5) **"And We made the Prophethood and the Book among the descendants of Prophet Ibrāhīm على نبينا وعليه الصلاة والسلام."** [29:27]

This means after Prophet Ibrāhīm على نبينا وعليه الصلاة والسلام, all the Prophets عليهم الصلاة والسلام were only from his descendants and all Books and Scriptures were revealed to them.

The descendants of Prophet Ibrāhīm على نبينا وعليه الصلاة والسلام attained this honour due to this very reason of being Ibrāhīmī. Thus his lineage is the noblest.

(6) **"O descendants of Isrā'īl (Prophet Ya'qūb على نبينا وعليه الصلاة والسلام)! Remember My favour which I bestowed upon you and gave you superiority over the entire universe in your era."** [2:47]

It is understood that the lineage of Prophet Ya'qūb على نبينا وعليه الصلاة والسلام is so lofty that Allāh تعالى raised it above all lineages.

Hence the lineage of the Sādāt Kirām of the Prophet صلى الله عليه وسلم is certainly the loftiest of lineages over the entire universe.

(7) **"Remember the favour of Allāh upon you that He created Prophets amongst you and made you kings."** [5:20]

It is understood that the sending of Prophets علیہم الصلاۃ والسلام to any nation is a special favour of Allāh تعالی which others are deprived of.

Thus the sending of the Prophet صلی اللہ علیہ وسلم is a special favour of Allāh تعالی upon the Sādāt Kirām which others are deprived of.

(8) **"O Wives of the Prophet! You are not like any other women if you adopt piety."** [33:32]

It is understood that the Pious Wives of the Prophet صلی اللہ علیہ وسلم are superior above the pious wives of the entire universe due to being the Wives of the Prophet صلی اللہ علیہ وسلم.

Hence the Sādāt Kirām who are pious possess superiority above other pious people due to possessing the lineage of the Prophetصلی اللہ علیہ وسلم.

(9) **"Allāh only wills to remove every impurity from you, O People of the House and by purifying you thoroughly."** [33:33]

It is understood that the Ahl al-Bayt (People of the House), whether that be the Pure Wives or the Pure Children, all of them have been declared pure by Allāh تعالی as they are the Family of the Prophet صلی اللہ علیہ وسلم.

This special purity is not possessed by others. Otherwise what speciality would there be of the Sādāt Kirām?

(10) **"And make from our descendants a nation obedient to You."** [2:128]

From this Du'ā' it is understood that all Sayyids cannot ever become misguided whereas other nations can become entirely misguided.

It is understood that the lineage of Prophet Ibrāhīm علی نبینا وعلیه الصلاة والسلام is the loftiest and noblest because of this Du'ā'-e-Ibrāhīmī.

(11) **"I swear by this city; because you O Beloved are in this city; and I swear by your father (Prophet Ibrāhīm علی نبینا وعلیه الصلاة والسلام) and his son (you)."** [90:1–3]

The interpretation of this Noble Āyat is also that the meaning of "father" here is the Prophet صلی الله علیه وسلم and "son" means his Pure Descendants.

It is understood that his city is better than all other cities and his lineage is better than all other lineages because Allāh تعالی took an oath by their honour.

Another interpretation is that "father" denotes upon both Blessed Parents (Ḥaḍrat 'Abdullāh and Ḥaḍrat Āminah رضي الله عنهما) and "son" denotes upon the Prophet صلی الله علیه وسلم.

Blessed Ḥadīths on the Excellence of Noble Lineage

(1) The Prophet صلى الله عليه وسلم stated,

"Indeed Allāh تعالى chose Kinānah from the descendants of Prophet Ismā'īl على نبينا وعليه الصلاة والسلام; and chose Quraysh from Kinānah; and chose Banū Hāshim from Quraysh; and chose me from Banū Hāshim." [Bukhārī, Muslim and Mishkāt in the Chapter on Excellences of the Prophet صلى الله عليه وسلم]

It is understood that the abovementioned tribes are superior and honoured above others.

(2) The Prophet صلى الله عليه وسلم stated,

"I leave amongst you two weighty things. The first of them is the Qur'ān; in it is guidance and light so take it and cling to it."

He emphasised upon the Book of Allāh and encouraged holding onto this.

"(Secondly) my Ahl al-Bayt (Family). I remind you to fear Allāh regarding my Family. I remind you to fear Allāh regarding my Family." [Muslim]

From this Blessed Ḥadīth it is understood that the honour of the blessed lineage and Pure Descendants of the Prophet صلى الله عليه وسلم is like that of the Noble Qur'ān. Just as it is necessary to have belief in the Qur'ān for Īmān (faith), likewise it is necessary to have belief in the Family of the Prophet صلى الله عليه وسلم. Other lineages do not possess this honour.

(3) Ḥaḍrat 'Abdullāh ibn 'Abbās رضي الله عنهما narrated that the Prophet صلى الله عليه وسلم stated,

"Love me for the love of Allāh and love my Family for my love." [Tirmidhī]

(4) Ḥaḍrat Abū Dhar Ghifārī رضي الله عنه narrated that the Prophet صلى الله عليه وسلم stated,

"Indeed my Family is like the Ark of Prophet Nūḥ على نبينا وعليه الصلاة والسلام. Whoever boarded it is saved and whoever turned away from it is drowned." [Aḥmad]

(5) Ḥaḍrat Zayd ibn Arqam رضي الله عنه narrated that the Prophet صلى الله عليه وسلم stated,

"I leave amongst you that which if you hold onto it, you will never go astray after me. One of them is greater than the other. It is the Book of Allāh, a stretched rope from the heavens to the earth. (Secondly) my descendants, my Ahl al-Bayt (Family). These two shall not be separated until they meet me at my Ḥawḍ (Pond). Therefore look at how you deal with these two after me." [Tirmidhī]

(6) Ḥaḍrat 'Abd al-Muṭṭalib ibn Rabī'ah رضي الله عنه narrated that the Prophet صلى الله عليه وسلم stated,

"Indeed these Ṣadaqāt (charities) are the impurities of people and indeed they are not lawful for Muḥammad صلى الله عليه وسلم nor the descendants of Muḥammad صلى الله عليه وسلم." [Muslim]

All these blessings are possessed only by honourable Sayyids due to their being from the noble lineage of the Prophet صلى الله عليه وسلم. A non-Sayyid, regardless of how pious he may be, cannot ever attain these qualities.

It is understood that the lineage of the Prophet صلى الله عليه وسلم is the noblest.

(7) The Prophet صلى الله عليه وسلم stated,

"On the Day of Judgement all blood and in-law relations will be cut off except for my blood and in-law relations." [Radd al-Muḥtār in the First Volume, Chapter of Bathing the Deceased]

Then it is stated that Ḥaḍrat 'Umar رضي الله عنه married Ḥaḍrat Kulthūm bint Fāṭimah Zahrā' رضي الله عنها on the basis of this Ḥadīth so that his in-law relation is established with Ḥaḍrat 'Alī the Lion of Allāh رضي الله عنه. The Blessed Qur'ān has stated that,

"Then when the Trumpet will be blown, there will be no relationship among them nor will they ask about one another." [23:101]

This Āyat establishes that the noble lineage of the Prophet صلى الله عليه وسلم is distinct and will certainly be of benefit. When the Noble Prophet صلى الله عليه وسلم will seek forgiveness for the entire ummah, then how will it be that he will not intercede for his own descendants?

The pure lineage of the Sādāt Kirām possesses this superiority due to being descended from the Prophet صلى الله عليه وسلم.

(8) The Prophet صلى الله عليه وسلم stated,

"The Quraysh has precedence over people in this matter (of ruling). The Muslims follow the Muslims amongst them and the disbelievers follow the disbelievers amongst them." [Bukhārī]

From these Ḥadīths it is understood that all Muslims are below the Quraysh and the Islāmic Caliphate is only for the Quraysh to lead.

Logical Reasons on the Excellence of Noble Lineage

Even logical evidences denote upon the nobility and superiority of the lineage of the Prophet صلى الله عليه وسلم above all lineages.

(1) Due to having a connection to the Prophet صلى الله عليه وسلم, even pebbles, rocks and animals gain honour, such that the blessed camel of the Prophet صلى الله عليه وسلم is superior above all camels. Even the pebbles and rocks of his blessed city are superior above kings and emperors because Allāh تعالى took an oath in the Noble Qur'ān,

"I swear by this city." [90:1]

Hence those blessed ones who are the coolness of his heart and light of his eyes صلى الله عليه وسلم, they are certainly superior above others.

(2) Everyone else can take Zakāt and Ṣadaqāt if entitled to it, however the Sādāt Kirām cannot take Zakāt nor any other Wājib Ṣadaqah because it is the impurity of wealth. If their blessed lineage had been like that of others, then they would also be eligible for Zakāt and Ṣadaqah. It is understood that this lineage is extremely pure and purified, above all other lineages.

(3) The Sādāt Kirām are privileged by being included within the Durūd-e-Ibrāhīmī along with the Prophet صلى الله عليه وسلم during Ṣalāh,

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ عَلٰى آلِ مُحَمَّدٍ

"O Allāh! Bless Muḥammad and the descendants of Muḥammad."

Pathān, Sheykh or any other tribe is not included within the Durūd Sharīf. Know well that the honour of this lineage is even included within Ṣalāh. It is understood that this lineage is superior above all other lineages.

(4) Ḥaḍrat Mālik ibn Sinān رضي الله عنه drank the blood which flowed from the Prophet صلى الله عليه وسلم on the Day of Uḥud and the Prophet صلى الله عليه وسلم allowed him to do so and informed him, **"Hellfire will never touch you."**

When this is the effect of the blessed blood of the Prophet صلى الله عليه وسلم reaching someone's stomach, then what can be said of the honour of one whose body is from the blessed blood of the Prophet صلى الله عليه وسلم?

(5) The Noble Prophet صلى الله عليه وسلم is the Leader of all the Prophets عليهم الصلاة والسلام. Likewise everything of his is better than everything of all other Prophets. His ummah (community) is better than all other umam (communities),

"You are the best of communities." [3:110]

The Wives of the Prophet صلى الله عليه وسلم are better than the wives of the entire world,

"O Wives of the Prophet! You are not like any other women." [33:32]

The City of the Prophet صلى الله عليه وسلم is better than all other Prophets' cities, his Companions are better than all other Prophets' companions and thus his descendants are better and superior above the descendants of all other Prophets. Otherwise why would the connection of the Prophet صلى الله عليه وسلم elevate all other things but not his blessed descendants?

Objections & Answers

Objection 1:

The Āyat was presented by Zayd,

"And We have made you into various nations and tribes so that you may recognise one another. Indeed the most honourable of you in the sight of Allāh is the most pious of you." [49:13]

Answer 1:

This Āyat does not mean what Zayd purports it to mean, i.e. that there is no superiority of the lineage of the Prophet صلى الله عليه وسلم above other lineages in Islām. If it meant what he claimed then it would contradict those Āyats which we have presented.

This Āyat means that all Muslims are honourable, regardless of their tribal affiliation. One must not dishonour any Islāmic tribe as it was customary amongst the Arabs for some tribes to dishonour and disgrace others. However among Muslims no tribe is disgraced although some are honoured above others. Allāh تعالى states,

"Honour is for Allāh and His Messenger and the believers." [63:8]

All Muslims are included within this. Without doubt it is understood that all the Prophets عليهم الصلاة والسلام are honourable and beloved to Allāh تعالى. Even slight disparagement of any Prophet is kufr (disbelief). However some Prophets are superior above others.

Another meaning of this Āyat can be that regardless of any excellence of lineage, one must not abandon piety. One must know that greater piety brings a greater rank in the sight of Allāh تعالى. Rather those of greater lineage must also adopt piety. This Āyat means that no Muslim should give another Muslim mere tribal status, nor should he look down upon another's lineage or mock it. In short, a Muslim must be honoured and respected.

The explanation of the abovementioned Āyat is in this Āyat,

"O people who believe! Men must not mock other men because it may be that the mocked are better than the mockers; and women must not mock other women because it may be that the mocked are better than the mockers." [49:11]

A certain people being superior over others does not necessitate that they disgrace them or view them as inferior. Therefore the Sādāt Kirām do not have the right to belittle and look down upon other Muslims. To honour every Muslim is necessary.

However other Muslims must honour and revere the Sādāt Kirām because they are the decendants of that Messenger صلى الله عليه وسلم through whom we attained the recitation of the Kalimah and received the Qur'ān and Īmān.

Objection 2:

Some people misunderstand the following Āyat,

"Neither shall your relatives nor your children ever benefit you on the Day of Judgement." [60:3]

From this it is understood that on Judgement Day neither lineage nor children shall be of any benefit.

Here **"relatives"** and **"children"** are inclusive of all relations and all children, whether they are of Prophets or of the pious.

Answer 2:

This Noble Āyat addressed those Muslims whose relatives and children were disbelievers and those Muslims, on the basis of their relation, would support them. They are informed not to support these relations in opposition to Islām.

This Āyat has no link to relatives of the Noble Prophets علیهم الصلاة والسلام or the children of the pious because this section began with the following Āyat,

"O people who believe! Do not take My and your enemies as friends." [60:1]

Moreover this section was revealed regarding Ḥaḍrat Ḥāṭib ibn Abī Balta'ah رضي الله عنه who spied for the disbelievers of Makkah and sent them secrets of the Muslims in order to protect his wife and children as they were in Makkah Mukarramah with the disbelievers. At the end of the very Āyat presented it is stated,

"On the Day of Judgement Allāh will separate you and them." [60:3]

It means He will separate Muslims from their disbeliever relatives by sending the Muslims to paradise and the disbelievers to hellfire.

Immediately after this Āyat, Allāh تعالى informs Muslims of the story of Ḥaḍrat Ibrāhīm على نبينا وعليه الصلاة والسلام, who adopted seclusion from his entire people who were disbelievers opposing Islām. From all this we understand that here a disbelieving relative is meant.

In explaining this Āyat, there is also the following Blessed Āyat,

"You will not find those people who believe in Allāh and the Last Day befriending the enemies of Allāh and His Messenger even if they be their fathers, sons, brothers or relatives." [58:22]

Allāh تعالى also stated,

"O people who believe! Some of your wives and children are your enemies so be careful of them." [64:14]

These Āyats prove that the Noble Āyat presented in the objection refers to disbelieving relatives and children.

Objection 3:

Allāh تعالى states,

"Then when the Trumpet will be blown, there will be no relationship among them nor will they ask about one another." [23:101]

This Āyat informs us that on Judgement Day all lineages will be of no use, regardless of being descended from a Prophet or a pious person. None of this will be of benefit. Hence there is no difference between a Sayyid and non-Sayyid.

Answer 3:

This Noble Āyat is referring to the horror and chaos at the beginning of Judgement Day. When the Divine Justice becomes apparent, all relations, kinships, love and help shall cease.

Everyone will be concerned about themselves and not about others as has been mentioned by Allāh تعالى in another Āyat,

"On that Day a man will flee from his brother; and his mother and his father; and his wife and his sons; for every man among them, that Day will be one concern that is enough for him." [80:34–37]

This Āyat does not negate the honour of some lineages. Honour of lineage is one matter and the horror of Judgement Day is another. At the beginning of Judgement Day even other Noble Prophets علیہم الصلاۃ والسلام will refuse to intercede and, with the exception of our Messenger صلی اللہ علیہ وسلم, no one will have the courage to speak in the court of Allāh تعالی.

Does the fear of the Possessor of Might necessitate that they are not honourable? Certainly not!

It also ought to be understood that the horror of Judgement Day will be felt by common people. Certain special people of Allāh تعالی will remain protected from such horror.

The Noble Qur'ān states,

"That greatest horror will not worry them and Angels will greet them that, 'This is your Day which you were promised.'" [21:103]

It is further stated,

"Pay heed! Indeed the Friends of Allāh, there is not any fear upon them and nor any grief." [10:62]

Rather it is proven from the Blessed Qur'ān that the friendship of the beloved people of Allāh تعالی will remain established even at that time and other friendships will turn to enmity. It is stated,

"Close friends on that Day will become enemies of one another except for the pious." [43:67]

In conclusion, the Āyat presented does not mean that there is no honour in the lineage of Prophets علیہم الصلاۃ والسلام in this world, and nor does it mean that lineage will be of no use on Judgement Day.

Objection 4:

It is stated in the Blessed Ḥadīth that all lineage begins with Ḥaḍrat Ādam علی نبینا وعلیه الصلاة والسلام and he was created from earth. This shows that all mankind is equal and no one has any superiority over another.

Answer 4:

The very purpose of this Blessed Ḥadīth is so that no tribe thinks ill of or disgraces another because the origin of all is the earth and in the earth there is humility and modesty.

Due to such humility and modesty there are fruits, flowers, gardens and farms in the earth. In fire there is pride and arrogance hence none of the above springs forth from it.

This does not mean that no lineage has superiority over another. Rather the Blessed Ḥadīth establishes an indication that some lineages are superior above others because the origin of all mankind is the earth and some earth is superior to other earth.

The earth of Madīnah Munawwarah is superior to that of others. The earth of the Masjid is better than that of the marketplace. The earth under the hoof of the horse of Ḥaḍrat Jibrīl علیه الصلاة والسلام is superior to the earth under the hoof of the horse

of Fir'awn. According to the Qur'ān, fertile land is better than barren land as the latter brings forth no produce.

Similarly those lineages connected to the Noble Prophets علیہم الصلاۃ والسلام, their earth is superior to that of others.

In short there are two special qualities of the earth:

(1) Firstly it always falls downwards. If it rises upwards then it is either due to another's throwing it or some external force.

(2) Secondly earth is always needy of water in order to produce fruits or flowers.

Similarly every human naturally declines downwards. Indeed due to the blessing of the vision of the people of Allāh تعالی, sometimes a human also gains an elevated rank and spiritual blessings.

The Sādāt Kirām have not gained this honour due to their own selves. Rather it is due to their connection to Prophethood that they have been elevated.

Objection 5:

It is stated in the Blessed Ḥadīth that the Prophet صلی اللہ علیہ وسلم stated, **"O Fāṭimah! Ask me for whatever you wish for from my wealth. I cannot benefit you anything against Allāh تعالی."**

It is understood from this Blessed Ḥadīth that the lineage of the Prophet صلی اللہ علیہ وسلم did not even benefit his Special Daughter.

Thus what benefit will it be for other Sayyids? The state of the lineage of the Prophet صلى الله عليه وسلم is the same as that of other lineages.

Answer 5:

This Blessed Ḥadīth is from the early period of propagation. The Prophet صلى الله عليه وسلم was giving the command of having Īmān. He was warning that if one does not have Īmān then this lineage will be of no benefit.

Indeed those who are from the lineage of the Prophet صلى الله عليه وسلم but are not believers, then they are not Sayyids due to not being Muslims.

Allāh تعالى thus informed Prophet Nūḥ على نبينا وعليه الصلاة والسلام regarding his disbelieving son Kin'ān,

"Indeed he is not from your household. Indeed his deeds are not righteous." [11:46]

No Mirzā'ī, Rāfiḍī, Chakrālwī or Wahhābī can be a Sayyid because Īmān is a requirement for being a Sayyid whereas these sects are deprived of Īmān.

All blood relations cease due to kufr. This is why a disbeliever cannot marry a believer, inherit from a believer or be buried in the graveyard of believers. When disbelieving children cannot inherit from fathers who are believers, then how can a disbeliever gain honour and esteem due to lineage?

Abū Lahab was from Banū Hāshim but he possessed no honour. Therefore the Sādāt Kirām are only believers who will benefit from the blessed lineage of the Prophet صلى الله عليه وسلم.

Due to connection to the Prophet صلى الله عليه وسلم, all Muslims will gain benefit because those going to hellfire will end up in paradise and the wrongdoers will

attain forgiveness. When connection will be of benefit then why will lineage not be of any benefit?

Allāh تعالى states,

"And if they have wronged themselves then O Beloved! They should come to you and then seek forgiveness from Allāh and the Messenger should seek intercession for them, then they will definitely find Allāh Accepting of Repentance, Merciful." [4:64]

Allāh تعالى also states,

"Allāh will not punish them whilst you are among them." [8:33]

The Prophet صلى الله عليه وسلم himself stated,

"My intercession will be for the major wrongdoers of my ummah." [Tirmidhī]

The Prophet صلى الله عليه وسلم further stated,

"People will leave hellfire due to the intercession of Muḥammad صلى الله عليه وسلم and then they will enter paradise. They will be called jahannamīs (people of hellfire)." [Bukhārī]

There are Āyats and Ḥadīths on intercession from which it is understood that the intercession of the Prophet صلى الله عليه وسلم will benefit every person who passed away upon Īmān.

Therefore most certainly the descendants of the Prophet صلى الله عليه وسلم will benefit especially from his intercession.

Conclusion & Necessary Instructions

Some necessary matters and special instructions ought to be remembered in relation to the Sādāt Kirām.

First Instruction:

Those children of Ḥaḍrat ‘Alī the Lion of Allāh رضي الله عنه who are from Ḥaḍrat Khātūn-e-Jannat Fāṭimah Zahrā’ رضي الله عنها are called Sayyids. Those children of Ḥaḍrat ‘Alī the Lion of Allāh رضي الله عنه who are from his other wives رضي الله عنهن are called ‘Alawī and not Sayyid – such as Ḥaḍrat Muḥammad ibn Ḥanafiyyah رضي الله عنه and others.

All these excellences are regarding those blessed descendants who are from Ḥaḍrat Khātūn-e-Jannat Fāṭimah Zahrā’ رضي الله عنها because only these honourable ones are within the noble lineage of the Noble Prophet صلى الله عليه وسلم.

Second Instruction:

The descendants of the Prophet صلى الله عليه وسلم are called Sayyid for two reasons:

(1) Firstly because the Noble Prophet صلى الله عليه وسلم stated the following regarding both his Noble Grandsons Ḥaḍrāt Ḥasanayn Karīmayn رضي الله عنهما,

“Ḥasan and Ḥusayn are the leaders of the youth of paradise.” [Tirmidhī]

In other words they will be the leaders for those who passed away during their youth.

Furthermore regarding Imām Ḥasan رضي الله عنه, he صلى الله عليه وسلم stated,

"This son of mine is a Sayyid (leader). Through him, Allāh تعالى will reconcile two great factions of Muslims." [Bukhārī]

Because the Prophet صلى الله عليه وسلم called his Noble Grandsons Sayyids, therefore their descendants are also called Sayyids.

(2) Secondly because the meaning of Sayyid is leader, and the Prophet صلى الله عليه وسلم is the Leader of the Messengers, therefore those who are his descendants are the Leaders of the Muslims. سبحان الله what honour! The Prophet صلى الله عليه وسلم is the Leader of the Messengers. Ḥaḍrat 'Alī the Lion of Allāh رضي الله عنه is the Leader of the Saints. Ḥaḍrat Khātūn-e-Jannat Fāṭimah Zahrā' رضي الله عنها is the Leader of Muslim Ladies. Hadrāt Ḥasanayn Karīmayn رضي الله عنهما are the Leaders of the Martyrs. Leadership is in love with them!

Regarding Ḥaḍrat Yaḥyā على نبينا وعليه الصلاة والسلام, Allāh تعالى states,

"And he will be a Leader and will always avoid women, and be a Prophet among Our special ones." [3:39]

In short, the beloved people of Allāh تعالى are called leaders by Allāh تعالى Himself and by the Prophet صلى الله عليه وسلم.

Third Instruction:

A Sayyid is the one whose father is a Sayyid. One whose mother is a Sayyidah but father is a non-Sayyid, is not deemed a Sayyid. The rulings of a Sayyid do not apply to such people and they may take Zakāt because lineage is determined from one's father not mother. If the father is a Sayyid and the mother a non-Sayyidah, then the children will be deemed Sayyids.

If both parents are Sayyid then the child is Najīb al-Ṭarafayn like Ḥudūr Ghawth al-Thaqalayn Shaykh ʻAbd al-Qādir Jīlānī رحمه الله whose father is a Ḥasanī Sayyid and mother a Ḥusaynī Sayyidah. Ḥaḍrat Imām Mahdī رضي الله عنه will be a Ḥasanī Sayyid. In the present era there are less Ḥasanī Sayyids in comparison to Ḥusaynī Sayyids, however it is necessary to honour both.

Fourth Instruction:

The excellences of Sayyids which have been mentioned do not mean that Sayyids are exempt from performing good deeds and praying Ṣalāh or any such exemption from deeds merely due to nobility of lineage. This is a total misconception and false.

Rather the Sādāt Kirām must strive for good deeds even more than others in order to become exemplars for others. A traveler in first class must spend more than one of third class. It is necessary upon them to become like their predecessors. Imām Ḥusayn رضي الله عنه prayed Ṣalāh under the shadow of swords. If his descendants leave Ṣalāh without any reason then it is a very regrettable matter.

Fifth Instruction:

The excellences of Sayyids which have been mentioned are regarding those who possess a valid lineage and are Sayyid by bloodline. From Ḥaḍrat Fāṭimah Zahrāʾ رضي الله عنها to them there must be no non-Sayyid within their lineage.

In the present era many people have become fake Sayyids who pretend to be Sayyids but in reality they are not. This is severely ḥarām and is a major crime.

The Noble Prophet صلى الله عليه وسلم cursed those servants who ascribe themselves to other than their own master and he cursed those people who ascribe themselves to other than their own lineage. One who is not a Sayyid and pretends to be one is also deserving of this curse of the Noble Prophet صلى الله عليه وسلم. In fact such an

individual insults his own mother. Her marriage is to a non-Sayyid and he ascribes a Sayyid husband to his own mother.

Ḥaḍrat Zayd ibn Ḥārithah رضي الله عنهما was the son of Ḥaḍrat Ḥārithah رضي الله عنه and was adopted by the Prophet صلى الله عليه وسلم. Due to this people began to call him Zayd ibn Muḥammad. The Noble Qur'ān severely prohibited this, thus stating,

"And nor has He made your adopted sons your real sons. This is the statement of your own mouths." [33:4]

Then further prohibiting this it was stated,

"Call them as being of their own fathers; this is more justified in the sight of Allāh. Then if you do not know their fathers, then they are your brothers and in humanity your cousins." [33:5]

When it is ḥarām for Ḥaḍrat Zayd ibn Ḥārithah رضي الله عنهما to call himself the son of the Noble Prophet صلى الله عليه وسلم even though he was his adopted son then one who pretends to be a Sayyid, when actually he is not, is a great criminal according to this Āyat.

Moreover those people who describe their wives as their own mothers out of anger, regarding such people the Qur'ān states,

"And nor has He made your wives, whom you call mothers, as your real mothers." [33:4]

At another place, regarding these very people who commit ẓihār (i.e. likening one's wife to one's mother), the Noble Qur'ān states,

"Those amongst you who have called their wives as their mothers, they are not their real mothers. Their mothers are only those who who gave birth to them. And indeed their statement is an evil statement and a pure lie. And indeed Allāh is definitely Pardoning, Forgiving." [58:2]

When the Noble Qur'ān has made the describing of one's wife as one's mother as a condemned lie and prescribed a harsh expiation for it, then similarly one who ascribes other than his own father as a real father to himself is a great liar and deserving of punishment in hellfire according to this verdict.

In conclusion one who is not a Sayyid and pretends to be a Sayyid insults his own mother, is cursed by the Noble Prophet صلى الله عليه وسلم and in the sight of Allāh تعالى is a liar, fraud and deceiver deserving punishment in hellfire.

The Prophet صلى الله عليه وسلم stated,

"One who ascribed himself to other than his real father, whilst knowing he is not his father, then paradise is ḥarām upon him." [Mishkāt, Chapter on Īmān]

In a second narration he صلى الله عليه وسلم stated,

"Do not deny (lineage of) your fathers. One who denied his father has committed kufr (disbelief)." [Bukhārī and Muslim]

In a third narration he صلى الله عليه وسلم stated,

"One who ascribed himself to other than his real father, knowing he is not his father, then paradise is ḥarām upon him." [Muslim]

In conclusion one who deliberately ascribes himself to other than his real father while knowing the truth, such an individual makes paradise forbidden upon himself, is ungrateful and commits kufr (disbelief).

Sixth Instruction:

If someone belonging to the Sayyid lineage leaves Islām by becoming a Hindū, Sikh, Mirzā'ī or Rāfiḍī, then neither is he a Sayyid nor does he possess any of their abovementioned excellences. Due to disbelief his lineage cuts off from the Noble Prophet صلى الله عليه وسلم. According to the Sharī'ah he no longer belongs to the lineage of his father.

The Noble Qur'ān has thus informed us regarding Kin'ān who was the disbelieving son of Prophet Nūḥ على نبينا وعليه الصلاة والسلام,

"Indeed he is not from your household. Indeed his deeds are not righteous." [11:46]

When Kin'ān, the real son of Prophet Nūḥ على نبينا وعليه الصلاة والسلام, was not deemed to be his son due to disbelief then how can such disbelievers be considered as descendants of the Noble Prophet صلى الله عليه وسلم?

Moreover regarding 'Āṣ ibn Wā'il the Noble Qur'ān states,

"Indeed one who is your enemy, he is deprived of every goodness." [108:3]

'Āṣ ibn Wā'il was a father of children but Allāh تعالى declared him as a childless disbeliever because all his children became Muslims whilst he remained a disbeliever. Thus he was not deemed the father of these children and nor were those people deemed his children.

From this it is understood that difference in religion negates lineage. Hence unity in religion is a condition for lineage.

Rather even the rulings of the Sharīʿah are not applicable upon these people. Hence the disbelieving son of a Muslim father does not acquire inheritance. In fact the disbelieving son does not become a barrier (ḥājib) for other inheritors. Neither does he stop them from inheriting (ḥājib ḥirmān) nor does he decrease their inheritance (ḥājib nuqṣān).

He cannot be buried next to the father in the graveyard and the father cannot perform the Sharʿī funeral and shrouding for this disbeliever son. In fact some Muslim mothers veil themselves from their disbelieving sons. A disbelieving man cannot marry a believing woman.

In conclusion, in matters of funeral rites, shrouding, burial, inheritance and marriage, neither is he the father of disbelieving children and nor are they the children of a believer.

Similarly an apostate who calls himself a Sayyid is not even a Muslim, let alone being a Sayyid which is extremely far-fetched.

Allāh be praised that this fatwā was completed to the extent of necessity although I was really busy. I will name it **al-Kalām al-Maqbūl fī Ṭahārati Nasab al-Rasūl – The Accepted Discourse Regarding the Purity of the Prophetic Lineage صلى الله عليه وآله وسلم.** May Allāh تعالى accept it.

May the blessings and peace of Allāh Most High be upon His Best of Creation, our leader Muḥammad and all his descendants and all his Companions.

The present book **Al-Kalām Al-Maqbūl Fī Nasab-ir-Rasūl – The Accepted Discourse Regarding the Purity of the Prophetic Lineage** صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ authored by Hakīm-ul-Ummat Hadrat Muftī Ahmad Yār Khān Na'īmī رَحِمَهُ اللهُ.

It is a torch of guidance for the entire Muslim Ummah upon the nobility of Prophetic Lineage صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and is also a comprehensive refutation of false beliefs and notions upon this matter. The very circumstances which necessitated the writing of this book have arisen again to necessitate the republication of this work.

It is obligatory upon the people of truth that whatever heresies become prevalent in their era, and the level to which they spread, must be countered at the very same level. For this very reason, this servant of Ahl-us-Sunnah Wa'l Jamā'ah has propagated this work.

It is my habit to be like an alert, ever-ready, wakeful and armed soldier, standing guard to protect the frontiers of his country. Thus I declare an intellectual war upon every opponent attacking the true creed of Ahl-us-Sunnah Wa'l Jamā'ah, every insulter of the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and every enemy of this religion. By the grace of Allāh سُبْحَانَهُ وَتَعَالَى the Jihād of the tongue and pen is in full sway, to the utmost of my ability, notwithstanding a shortage of means and an overburdening of preoccupations.

One endeavour of this kind is the propagation of the present book on **Haqīqat-un-Nasab – The Reality of Lineage**. It is hoped that its publication will shut the door upon all the questions and objections raised every so often in various gatherings by short sighted and ill minded people who denigrate the honour and rank of the Sādāt-e-Kirām.

– Sayyid Muhammad 'Abdul Qadīr Husaynī Nūrānī Pāshāh رَحِمَهُ اللهُ

SIRHINDI
PRESS
SIRHINDI PRESS
Bradford, UK
Tel: +447479931200
Shahid.ali1203.sa@gmail.com